*539

[484] (hais), and was sitting (*ǂnõas) on the eggs (!ubugu, masc.). Then he said. "Hen, my (ti) sister (!gā, without suff.), please (re, optative particle) throw (ao) one (/gui) of those little things (ǁũba, masc. sing., -ro dimin.) down (//nā, with the objectifying particle -ba) to me (te, suff.), won't you (ǂabe)?" But she replied: "I (-ta, suff.) won't (tite, particle of the fut. negative) do (hĩ) it." Then he said: "If (o) I (tita, pron.) wanted to (ǂgao, ga, particle of the potential), I could (nĩ, fut. particle) climb (ǂoa) up the tree." And he continued: "I will climb up the tree immediately (/ãse)! So (ǁũigye) throw one down!" Then she threw down an egg, and he said: "If you had not (toma, with the personal suff. of the pers. addressed) thrown it down, I would have climbed up." He said it (-tsĩ, particle of the pret. participle) and went away (!gũng).

Then on the next (*nau) day (tsẽ) he came along just when (hĩa) the hen was on the ground (!hũb) and caught (*!kǂõ) her (si, suff.). Then she said: "Wait (//nam), first (aibe) let (ẽ) me (-ta, suff.) pray* (*/gore)."

[727]

*Baptized Hottentots occasionally allowed the white men whom they captured in war time to pray before they shot them.

But when he let (//nãǂu) her (the suff. of the subj. -b, is attached to the suff. of the 3rd pers. fem. sing.) loose, she flew (flĩ, borrowed from Cape Dutch) up (!aba, "to climb up"). Then he said: "This (nẽ) day you may (ga) mark (ǂan "to know")!" And went away.

And he came where (-ha, demon. particle of place) the flamingo (borrowed from Cape Dutch) was catching fish (//auna, neut. pl.), and asked: "When the North Wind (/abas) blows (!gom, ta = ra), how (mati) do you seat (ǂnũ) yourselves?" (-go, suff. of the 2nd pers. masc. pl.). And the other replied: "I sit like this (nẽti)." -- The narrator turns to the South. -- Whereupon the jackal: "When the Southeast Wind (*aore ǂoab) blows, how do you sit?" And the other replied: "I sit like this." -- The narrator turns to the Northwest. -- Whereupon the jackal: "When the sea wind (huriǂoab) blows, how do you sit?" And the other replied: "I sit like this." -- The narrator turns to the Northeast. -- Whereupon the jackal: "And when the South wind (!kǂabagab) blows, how do you sit?" And the other replied: "I sit like this!"* Then there was a thud (*//ere, onomatopoeti

*The narrator puts his head under his arm, just as the flamingo puts its head under its wing.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

726 proceed without further delay into the enemy's territory. As a rule, however, they preferred to attack by surprise, in order not to allow their opponents time enough to drive their cattle into security. They seized upon all the men, women and cattle that came in their way, and then returned with their booty before they could be attacked. Often enough they would swoop down upon the kraals, as in one of many similar recorded instances where a band of Little Namaqua and Chariguriqua attacked a Kochoqua kraal near Saldanha Bay, killed the chief and as many of the men as they could get hold of, and carried off women, children, and cattle as booty.

If the enemy was prepared to receive them, both sides would first shoot at one another from a distance with their arrows, and then as the one showed signs of weakening the other would close up and the battle resolve itself into a disorder of hand-to-hand fights with the kirri and the spear. Sometimes the fighting-oxen would accompany the men, and when the chief thought the moment opportune, the beasts, goaded to fury, would be driven into the weakest ranks of the enemy, and in the havoc that ensued victory was assured.

728 One such battle as a rule ended the war. As soon as victory was obtained, the conquerors withdrew with their booty, and the defeated enemy, on coming together again, would send messengers to negotiate for peace and to make any necessary concessions. After the foundation of the Dutch settlement the practice developed of requesting its commander to mediate in such cases, which for reasons of policy he was always willing to do; but Graevenbroeck describes a peace-making ceremony which he says was observed in fixed form among the Hottentots themselves. When peace was desired, the two sides came together at their boundary, and after they had agreed upon terms an ox was slaughtered with spears, and the corpse left a prey to wild animals. They then expressed the wish that whoever might break the compact should come to all possible harm, the fate implied being that he might perish pierced through just like the ox, and become the food of vultures and hyenas.[1]

727 The burning of huts or other destruction of property does not seem to have been usual in these wars. Nor as a rule were the dead dismembered or despoiled. They were left untouched where they fell, and the victors, after having buried their own fallen warriors, withdrew and permitted the vanquished also to bury their dead. At times, however, when excited by lust of plunder or in a spirit of revenge,

[1] Op. cit., 369.

2: Schapera E-4, 5 (no date) 1930
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Cape Hottentots

the Hottentots could be ferocious and cruel. They gave no quarter to their enemy, and mercilessly slaughtered all the prisoners falling into their hands. Wikar states that among the tribes along the Orange River the belly of a captive was ripped open while he was still alive, and his entrails were pulled out by hand. Sometimes, if the captive refused to beg for mercy, his genital organs were cut off and he was slapped with them on the mouth. An instance of this occurred while Wikar was travelling among these tribes, in a war between the "Kamingous" (probably the */Gami ǂNun*) and the "Nanningais" (a group which cannot now be identified). In a battle lasting two days, thirteen of the Nanningais were killed with arrows, and about twenty severely wounded. They captured one of the Kamingou men, and in malicious revenge for the loss they had suffered treated him in the way just described.[1] This is the only record of abnormal cruelty to captives in purely Hottentot wars. It may be noted, however, that in 1850, in a war between the Afrikaners and the OvaHerero, a terrible massacre took place at Okahandja, in which many Herero men were slain, and numbers of their women crippled by having their feet chopped off in order to obtain the copper rings worn round their legs.[2] But Jonker Afrikaner, the leader of the victorious Hottentots on this occasion, was an Orlam chief notorious for his ferocity. In none of the early records of inter-tribal wars among the Cape Hottentots do we meet with instances of savagery comparable to this.

Firearms and the horse naturally made a tremendous difference to Hottentot methods of fighting. In their wars amongst themselves, against the OvaHerero and later against the Germans, the Naman were able to conduct campaigns often protracted over several months or even a year or more. Their strength lay in guerilla warfare, to which the nature of their country readily lent itself.[3] Its vast surfaces, waterless wastes and difficult rocky hills hindered pursuit by the enemy, and afforded safe refuge to the natives, familiar with every detail of their environment. The cattle which they drove with them afforded a standing subsistence, water could be found in remote spots or on rocky heights known only to the native herd or hunter, and an open kraal of bushes was ample shelter at night.

In attack the experience gained in hunting could readily be applied. "To the Hottentot," says Schultze, "our troops are a form of game,

[1] "Bericht aus den Heere van Plettenberg," 93.
[2] Vedder, "The Nama," 119.
[3] The principal discussions of Nama methods of fighting are given by von François, *Nama und Damara*, 132, 286, chaps. iv–v *passim*; Schultze, *Nama-land und Kalahari*, 336–9.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

726 789 Let the enemy sleep, and lead him on the wrong track, that he may not follow us until we have safely escaped." Schultze mentions another practice, which almost seems to be a fragment of what may have been a developed ceremonial performed preparatory to a warlike expedition. To steel himself to his bloody work, he says, any man who has not yet killed an enemy must drink the blood of a slaughtered animal before going out against the foe.[1]

726 787 Omens enter very largely into the life of the warrior. Sudden ringing of the ears or the flying of an insect into one's mouth is a sign of misfortune. A halo round the moon signifies that somewhere [821] a decisive battle has been fought and the cattle of the vanquished driven off.[2] The eclipse of the moon is always considered a bad omen. Hunting parties or an expedition of war will certainly return home. *//Gaunabi ge dahe ha*, they say, " we are overpowered by *//Gauna* "; and they commence to cry aloud, *torob ni ha, //o ge ni*, " war is approaching, we are going to die." [3] Dreams are usually regarded as of great import, and the faculty of seeing in them the future or events taking place at a great distance has driven many Hottentot [643] leaders into taking a decisive step. Hendrik Witbooi, perhaps the greatest of the Nama warrior chiefs, is said to have first received the idea of making himself the dominant native chief in South-West Africa, an idea which he strenuously strove to convert into reality, through a vision in which he saw all the Hottentot tribes united into one nation under his leadership, fighting against and annihilating the OvaHerero.[4]

● 727 554 One other practice is mentioned by Hahn, which hints at something similar to the rites formerly observed in connection with big game hunting, but of which there is unfortunately no further information. " Bravery was highly admired," he says, " and girls used to meet the victorious heroes who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. [304] The priest or */gaiaob* cut certain marks on the chest of the brave man with a flint (*sic*) stone, and he received then on such an occasion a cognomen as *Xama-/gamteb*, Lion-killer, *//Otsătamab*, The One who cannot die, *Aogu-//ŏb*, Destroyer of heroes, etc." Names of places and rivers up to this day, he adds, tell us of battles once fought, such as */Khami* and */Khams*, Battlefield; */Kho-//oa-tes*, " You cannot catch me "; */Khotoas*, the one last caught; */Kxĭxas*, peace; and */Huritamas*, " I am not afraid." [5]

[1] Hahn, *Tsuni-//Goam*, 90, 82; Schultze, op. cit., 339. [4] Schultze, loc. cit.
[2] Hahn, op. cit., 89. [5] Schultze, loc. cit.; Kreft, " The Diary of Hendrik Witbooi," 52.
[3] Op. cit., 23–4.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
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Dull-witted, dirty and coarse as these people are, they yet seem to preserve the law of nations as inviolate amongst them as it is among the most polished nations of Europe. Apart from the fact that they have shown this in several incidents, we can take as an example the answer given by the Goringhaiquas or Capemen, who in 1659 had fallen into strife and discord with our countrymen, to the question why they were troubling us and stealing away our cattle: they replied that they were doing so for no other reason than to avenge the suffering and injustice they had experienced at our taking away and sowing their lands, as has already been described [42]).

In generosity and loyalty to those nearest them, they appear to shame the Dutch. For instance, if one of them has anything he will willingly share it with another; no matter how small it may be, they will always endeavour to share and divide it amongst themselves in a brotherly manner [44]). It is true that stealing does sometimes occur among them, owing to their consumption of the root *dacha*, which they mix with water and drink, thereupon becoming drunk and unwittingly driven to excesses. Others, hard pressed by poverty, also try to smuggle away something here and there; but if discovered they must pay for this with their lives. They are, however, unashamed, and for a small piece of bread or tobacco will expose themselves entirely to your gaze [45]).

There appears nevertheless to be also a spark of dignity among them: for when they come to our countrymen at the Fort, they put on their most greasy and foul-smelling skins, and decorate their ears and throat with red and brasscoloured beads, deeming themselves then most beautifully arrayed.

They also possess a keen sense of pride, no matter in how bad and wretched a state they live; for one village will not yield or bow to another, but would far rather offer it war instead. The victor not only plays the part of lord and master on this occasion, but invariably also conducts himself arrogantly towards his conquered enemy.

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respect renders him an object of public scorn (Schapera, op. cit., 238).

[44]) Sir Thomas Herbert, writing in 1638, says of them: "I cannot commend their modesty, the women (upon receipt of anything) returning her gratitude by discovering her shame, a curtesie taught them by some ill-bred Boore, our men I hope have more civility" (*Some Yeares' Travel into Asia and Africa*, 14.) Cf. also Ten Rhyne (below, p. 118).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
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CHAP. XIV.

Their Character.

Their native barbarism and idle desert life, together with a wretched ignorance of all virtues, imposes upon their minds every form of vicious pleasure. In faithlessness, inconstancy, lying, cheating, treachery, and infamous concern with every kind of lust they exercise their villainy. They are so bloody in their inclinations as to practise their cruelties even upon their vanquished enemies after their death, by striking their arrows and weapons into their dead carcases. Thus in the hardness of their hearts, resisting every impulse of humanity, they persist in the savagery of their fore-fathers. They are so addicted to theft, that one neighbour does not stick to enrich himself by stealing the cattle of another. Those Africans who gave you your triumphal name, O Scipio Africanus, lofty exemplar of culture and sainthood, must have been more humane, more chaste, than these. And in addition to their shameful indulgence in vice, they secure for themselves a luxurious idleness; they never till the soil, they sow nothing, they reap nothing, they take no heed what they shall eat or drink. But the force of nature keeps them absolutely subject to their squalid ways. Wherefore whoever wishes to employ them as slaves must keep them hungry, never fully satisfied, speak to them with authority, and never fail to be as good as his word.

A consequence of their way of life is that premature old age seizes their lustful and usually exhausted frames. But since they are very careless, or rather utterly indifferent, about recording their age, no certain statement can be made as to their average span of life. For the exhaustion produced by their unbridled lusts is compensated by the temperance to which their indigence compels them. Their diet is a vegetable one. Our countrymen dispute as to whether some of them have not outlived the century; and some speculate as to this being the reason for the great ages of men in antiquity.

Furthermore, from their tenderest years they have such an insatiable appetite for tobacco (infants of less than 8 months old can often be seen smoking), that, when they have the chance of living for ever free from the restraint of laws and slavery, they yet prefer servitude to going without tobacco, often slaving at the nod of a master the whole day in return for a scanty portion of the weed. So extravagant and insatiable is their desire for it.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Hanging from the shoulder on to the back they carry a heavy quiver, and if an enemy should be near, they carry in the right hand a dart, lance, spear or javelin, with a long, broad, and sometimes curved and barbed iron spike at the top. Sometimes the weapon is fitted with sharpened bone. On one of their arms they wear six or seven or more ivory armlets or bracelets, each of the thickness of a finger and touching one another. This is as much for protection as for ornament, for they parry with them at close quarters as occasion requires the blows of their enemies, or the teeth and claws of wild beasts. In the left hand they hold a club or staff of hard and heavy wood, like box, together with a bow and some arrows, and that loose and woolly skin covering, with which, as if protected by a shield, they ward off the missiles of the enemy. They also employ a sort of advance-guard or skirmishers who shelter themselves behind the bodies of huge oxen or savage bulls. These creatures are trained in preliminary sham-fights and sportive encounters, and taught to keep their places in the front line. They are then led against the enemy on a halter, and the warriors sheltering behind this moveable rampart which can be wheeled in any direction hurl their weapons at the foe, as confident in their defence as if protected by a breastwork or parapet.[1]

Equipped with this warlike gear they gladly challenge encounter with the foe, leaping forth fearlessly, brandishing their missiles, deadly with their spears, terrible with their arrows, and with various bendings and stoopings avoiding the enemies' arms. With horrible uncouth shouts to frighten the enemy, and terrifying hissings to prove their courage and zeal, while the welkin rings with the cry, "To grips with the foe," with their line of battle bent inwards they make their formidable onset in serried unbroken array, and getting to close quarters in open warfare they join battle, and before one missile can fall they follow it with

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[1] ... our men, which had immediate effect." (Theal, *Records of S.E. Africa*, vi, 301). Schreyer (*op. cit.*, 33-34) describes a similar method of hunting lions and other beasts of prey.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

another, and there is poison on the hurtling iron, and with sure aim they find their mark, and in internecine war, not sparing non-combatants of any age or sex, they mercilessly slaughter the enemy to the last man, casting at the conquered, who in vain appeal for mercy, the scornful taunt: a bad crow, a bad egg. The prize of the combat is a booty of a herd of kine or flock of sheep, or arms, and sometimes those of the conquered general. These are quickly plundered, being sought for by many hands. So they wear one another down.

By what method and what art they poison their weapons I omit to describe lest I should be found to have added fuel to a Europe already more than enough ablaze with war, to have opened up a path for the extirpation of the human race, and surrendered myself as an object of loathing to mothers and to posterity.

Whom about to make peace they sometimes armed on their common boundary, and after agreeing upon the terms, forthwith they pierce a heifer with darts and spears upon the frontier line and leave it to be eaten of wild beasts, denouncing all sorts of curses on his head who should break the treaty, and praying that he should perish for his treachery by being transfixed like the victim, and be cast forth accursed as a prey to carrion birds and ravening animals. They adopt these vows with all due form.[15])

On the 28th of January, 1687, occurred an incident I shall now describe. There is a certain chief of our Africans, who has deserved very well of the Dutch; he lives in a district to the East distant three or four days' journey from the Cape, and long ago ingratiated himself with our society and entrusted everything to its good faith. His native name is *Theuessaus*, but our men call him Captain Klaas.[16]) On the day in question he came, in response to a summons, to the Castle, accompanied by another native, his neighbour, a man of equal dignity, in order that the Governor of the Cape might hear their case and by his skill and authority compose with good will on both sides before it became too strong a quarrel that had broken out between them and was threatening to end in war. The matter was soon disposed of. Under the Governor's suasion all bitterness was banished from their breasts, their passions were allayed, there was a complete restoration of

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[15]) There appears to be no other record of such a ceremony.

[16]) This man was probably Captain Klaas, or Dorha, already mentioned by Ten Rhyne (see above p. 111). His "enemy" was Kouqueas, whose rivalry ultimately led to the downfall of Klaas. There is no record in the official journal of the incident here referred to by G.

14:Hahn L-S (ca. 1870-1880) 1881 FX13 Hottentot FX13

The most costly present lovers could lavish on each other was buχu, and these sweet aromatic herbs of a certain Diosma were also sprinkled on those cairns which still are objects of worship, and where they assembled to offer prayers to the deceased or to the Supreme Being Tsûi‖goab. We know that in the earliest times a large trade was carried on (‖hamab, trade, ‖hamagu, to trade, to exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange Zwarte Bergen (‡Nu-‖khara, a name still remembered by the old men of the ǂAmas tribe), and of the ǂKhomab Mountains in Great Namaqualand, and of ‡Nu-‖hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early directed towards the sky, we shall see from a myth in the following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the ǂ*Khâseti* (ǂKhunuseti) or Pleiades, the Belt of Orion or ‖*goreyu* the Zebras, α Orionis χ*ami*, the Lion, α Tauri (Aldebaran) *aob*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, and it characterises their wars that women and children were spared. *War* was *torib*, from *tore*, to *bore*, to *perforate*; thus war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (‖gari-b, ‖gob, ‖i-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or ‖gaiaob cut certain marks on the chest of the brave man with a flint stone, and he received then on such an occasion a cognomen as Xama-‖gamteb, Lion-killer, ‖Otaitamab, The One who cannot die, Aogu‖ôb, Destroyer of heroes, &c. Names of places